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WORDS.

" Words are like leaves, and where they most abound,
Much fruit of sense beneath is rarely found." — POPE.

LANGUAGE is not, necessarily, evidence of thought in the mind of the person using it, any more than the signs of language are evidence of thought in the book upon whose pages they are impressed; in both cases it is but the representative of thought, and in itself, whether written or spoken, should be regarded only as a medium for conveying ideas from mind to mind, and not as the ideas themselves; and it should be remembered that the organs of articulation, under the guidance of the faculty of imitation, not only in a child, but even in a parrot, may exhibit this medium, independently of the necessity of comprehending the thought conveyed.

Now every body knows this, and yet how much laborious effort has been expended of late years, to effect skill in mere utterance, as if sound and sense were not only inseparable, but absolutely identical. How often has it been the boast of a teacher and the glory of a school, that each pupil in every class could recite, and therefore was a scholar. *All must say it over*; they must at least get the words. The committee will expect it; the public will expect it. Surely the book must be taught, whether the subject is or not. Thus all pupils are made to appear so much alike, that it is difficult to distinguish those who really know from those who do not; and even those who know the least, may, by a lucky accident, appear the best. Now to furnish an ambitious pupil of quick memory, with an abundance of formal propositions, not understood by him, but to be

used as if they were, and to expect him from such a treatment to become thoughtful, and to rely upon his own understanding, is like filling the pockets of an idle spendthrift with counterfeit money, to induce him to become industrious in earning that which is genuine. Indeed, the former is subject to a temptation to which the latter is not; since the latter knows that the bills never can become genuine, and therefore, his conscience will always object to his using them; while the former knows that precisely the same words which he now uses, are genuine coin in the mouths of others, who understand them, and will be genuine with him when he shall understand them. His recitations sound to himself, like others that are well received, as he has no consciousness of the thought that gives life to intelligent recitation, he may not know what is wanting. We often see this in the difficulty that such pupils find in discovering the difference between two opposite statements, which sound very much alike. Take, for instance, the first two propositions in the chapter on vulgar fractions, in Emerson's Arithmetic, Part III; and also the rules for multiplying a fraction by a whole number, and a whole number by a fraction; and again, the rules for dividing a fraction by a whole number, and a whole number by a fraction. We have had pupils tell us how hard they had labored to commit them to memory, without success, because they were so much alike, that they could not keep them distinct; and to the verbal memory they are almost identical, the difference being only in a word or two; yet, to the understanding, they are diametrically opposite.

The attainment of the forms of knowledge without the knowledge itself, so far from being desirable, is, in reference to mental development, decidedly objectionable. These forms are not merely valueless, they are a minus quantity; it will cost something to get rid of them. We make no effort to obtain what we think we already have. A consciousness of our ignorance is the first step towards knowledge.

It follows, then, that skill to teach the book without the subject, the form without the substance, so far from being a recommendation in a teacher, is proof positive of his inability to teach the latter at all. This is as undeniable a proposition, as that a tendency to inculcate the undue importance of outward courtesies, is unfavorable to sincerity, or that the ability to avow, in order to suit circumstances, sentiments that are known to be foreign to one's mind, inevitably encourages deception in all who notice it. A formalist, by his very nature, undervalues essence, else he would not be a formalist. Is he polite? it is for his own credit rather than for the sake of the feelings of others. Is he benevolent? the world must know it, for he pretends to think much of his example, and wishes others to do good also. As to

virtue, he takes special care that whatever may be thought of him in private, no one shall dare publicly to question his morality. Such a man is satisfied that people *speak* well of him; their secret convictions he is not anxious to have known. As a teacher he is sure to show what he does; he feels it to be his duty to satisfy present expectations; he has a profound respect for public opinion; at any rate he has a great *regard* for it. He is all things to all men, if by all means he may save — *himself*. The importance of the present is so predominant in his mind, that he naturally thinks, and is quite willing to think, that that is best for people which they like best. He therefore furnishes large crops of words with little labor.

This tact for making pupils seem to know what they are ignorant of, works most smoothly with those pupils who have the least depth of thought, who are inclined to rely upon their memory and excuse their judgment, because it suits them best; yet, it is really worse for them than for others, because, having less inclination to thought, they need more incentives to it. By making the memory do the office of the judgment in such minds, we strengthen what is already too strong, and weaken what is weak. Yet such has been the popular mode of teaching of late years. All must learn every thing; every body is an orator, a poet, a painter, a mathematician. The whole school go together in all things; at least such seems to be the case. All learn to recite the rules of all the sciences, physical, moral, and exact. All write composition *early*; they learn to express profound thoughts in season, so that if any should chance to come along they may have a wardrobe ready for them.

Now, what does this desecration of all science prove, if not limited, mercenary, and narrow views, in those who encourage it? What can be the effect of it, but to keep down science, properly so called, at a low level, in order to make merchandize of *would-be* science, by giving it, under the name of science, a wider circulation? The progress of real knowledge among the people, is a noble object; but to pursue systematically a course of instruction calculated to encourage vain pretensions to it, will ultimately check the development of, and lessen the demand for, the reality, just as much as it will increase and give currency to the semblance.

We said that skill to teach mere forms argued the want of capacity to teach the reality; for how can it be, that one whose soul is pervaded with the true love of knowledge, can, by any possibility, commit such continual outrage upon his own feelings, as to violate his devotion to truth, by substituting the veriest husks of knowledge for knowledge itself, and drilling his pupils, as if they were mere automatons,

into the use of what to them are only dead and spiritless forms. Circumstances may compel to it, perhaps, to some extent. But we would seriously ask, have we not been of late years, by our plans of teaching, by our appeals to the judgment of the popular mind and the consequent effort to exhibit our results to all, by the multiplicity of studies, the arrangement of text-books to suit these designs, been gradually and rapidly running into the condition of things to which we have alluded. Do not the public look for a degree of maturity in children that is incompatible with their years? and do they not, in perfect harmony with this idea of their progress, withhold from them, both in families and schools, those influences which, as children, they need, that they may at length become men. If we allow premature manhood to usurp the place of childhood, will not imbecile, untutored, and ungovernable childhood be found to occupy the place of manhood? If children are encouraged to think themselves men, when they ought to be boys, will they not in turn find themselves to be but boys when they ought to be men? Nature will not be cheated. The laws of culture and development cannot be contravened; however it may be with quantity, certain it is, that the quality of fruit must depend not only upon the seed and soil, but also upon time and opportunity for growth.

The first object of the teacher should be to impart real instruction, rather than to bring about a formal recitation. When a subject is well understood, it may often be of great service, to aid the learner in making up a form of words perfectly intelligible to him, in which to clothe his demonstration or rule. But it is seldom if ever advisable to encourage the use of language which conveys no definite idea to his mind; and whenever a method of doing any thing is shown without the philosophical reasons, the pupil should understand that he is receiving upon trust, in order that he may always discriminate, if possible, between seeing with his own mind, and following the guidance of another mind.

It must be remembered, moreover, that the first dawnings of thought on all subjects, and especially those of an intricate nature, are vague and undefinable. First beginnings are always obscure and feeble, and more so the more advanced the character of the final product. The mushroom obtrudes itself upon notice at once, and yet, it is but a shadow when completed.

In presenting abstract subjects, we can at first only excite indistinct images in the learner's mind, and it is not well to demand of him a clear statement in words, of what is misty in his mind; nor must we think that no progress is made, till he can make a lucid statement intelligible to himself. This is evidence of the finished work; but there are gradations between

the first faint conception and the full comprehension, which the teacher may infer, and infer with a certainty sufficiently conclusive to his own mind, though not demonstrable ; it is dangerous, to say the least, to encourage the habit of expressing fully what is not fully understood.

If it be said that the business of the teacher is to drill his pupil into the habit of expressing his knowledge to others, we admit that in a certain sense it is so. He is to aid him in expression, when he shall have any thing to express. But the expression of a process of development, if it be not an absurd idea, is surely not to be demanded of the pupil to the public. The rehearsal of the pupil is before the teacher ; he alone is competent, by his very relation to his pupil, to take cognizance of those developments which are hidden and important ; and even he is obliged to infer intelligence from his pupil's past success, from his knowledge of his powers of mind, rather than from present evidence ; how often will he say, " wait a while, perhaps you'll understand."

We err essentially in our efforts for development, by the faithless demand of external evidence, to prove the reality of internal operations. If we attempt to show all that we do, we are sure to do but little. The more we think of rendering all results tangible and visible, the more superficial those results will be. Satisfactory evidence, indeed, we may always look for ; but the nature of the evidence must always vary with the nature of the subject. " Education," says one who always writes profoundly, " is a development, not a manufacture." Here is not only the true philosophy, but when expanded, the whole philosophy. The manufacture of knowledge so common at the present day, is not *e*-ducation, but (to coin a word to suit the modern coinage of thought) *ad*-ducation ; it is the superinduction, the drawing on, of the mere costume of thought, which not only cheats, but embarrasses the mind, and renders it merely receptive, and proportionally unproductive. Spontaneity, which is the soul of all growth, is checked and smothered, and the innate germs of thought, the native, indigenous products of the mind, are kept back and stunted by the encumbering presence of exotics, so that the mind exhibits every thing but itself, and becomes really little just in proportion as it becomes apparently great ; the shadows of thought are its only realities, and all the substance it has, must of necessity be but a shadow.

There are minds which have a singular predisposition to take foreign thoughts, that never were or can be their own, and wear them upon the surface themselves, and transfer them to others, their pupils, externally, not transfuse them, having no power to do this even for their own use ; but slightly to attach them by the visible ties of some accidental relations of association, while

in so doing they not only fail to aid their learners in reproducing the thought, by giving them a philosophical and true arrangement, but actually hinder them from doing so, by encouraging the same imitative method of acquiring by the mere associative memory, which is their own never failing means of attainment. They thus drill (for they can only drill) their pupils into well made, *manufactured*, adepts in borrowed knowledge, walking scrap-books, substantially wrapping paper, made interesting and useful only, when hidden by the aid of pilfering scissors and adhesive paste. Such is mere memoriter lore.

Yet the memory has its place in education, for the mind is a storehouse as well as a garden. The memory should be exercised, however, upon subjects which properly belong to it. It follows authority, and takes upon trust; in such matters, therefore, it is the legitimate faculty (if it may be called so) to rely upon. Facts, events, appearances, methods, forms, usages, the varieties of language, are acquired and retained by memory, to a great extent the memory of association, or mere verbal memory of sounds and sequences. But principles are to be tested by the understanding; and though the memory and the understanding should work together, yet to attempt to make either do the office of the other, is not only fruitless, but positively injurious. It is as absurd, to bring the unaided memory to learn a mathematical theorem, as to task the understanding to determine upon the authenticity of a fact. Facts are stubborn things, when once enacted, and as such memory records them. Principles are eternal truths, and as such, the understanding alone recognizes them; we do not remember and believe that they have been, but see and know that they are.

WHICH IS BEST?—A pupil may answer a question in regard to an isolated fact, with promptness and spirit, from having frequently answered the same before, though possessing no collateral knowledge, and, indeed, never having had any thought beyond the fact called for, nor entertained the event in his mind as a subject of living interest; while another pupil may remain silent from want of definite certainty in regard to particular circumstances of time and place, or it may be — even possessing these — from never having uttered before the precise words expressive of the answer, and not having motive urgent enough to overcome the reluctance to arranging words on the moment, though the event may have been considered deliberately in the mind, and associated with much thought. Which is in the highest state of progress?

RESULTS.

As a people, we are remarkable for energy, activity, and enterprise. With a rapidity which seems the realization of fairy legend or oriental narrative, we see cities rise out of marshes, and villages take place of forests; rail-roads stretch their iron arms across rivers and ravines, and the warp and woof of electric communication weave a network through the fields of air. With the coolness of conscious power, we reach forth and lift into the lap of possession, adjacent lands, though ponderous with hidden treasure; and soon the Atlantic and Pacific shall exchange semi-weekly courtesies over the peering shoulders of monarch mountains. History furnishes no parallel to the prospective grandeur and power which the varied resources and contiguous extent of this country render possible. Embracing every variety of climate, soil and productions, in its sweep over half a hemisphere, holding in its bosom materials for every branch of industry, its natural features affording unprecedented facilities for commercial intercourse, it seems as if Heaven had designed to realize in this land the highest ideal of earthly grandeur and national glory. With institutions which allow the unrestricted development of man's capacities, which in truth *demand* this as the condition of their own existence, what a magnificent spectacle shall this country exhibit, a hundred years hence, to the gaze of angels and men, if all these external and internal elements have their legitimate action one upon another.

But advantages like these are not without their corresponding difficulties and dangers; and while they directly foster energy, activity, and enterprise, they encourage the noisy, the showy, and superficial, to the neglect of what we most need—the broad-based and deep-rooted, in mind and in morals. The most majestic, the most sublime of all virtues, PATIENCE, is unknown to us. We can *wait* for nothing; not even to have things done well. We cannot endure for a moment to sit in shadow, though fevered and exhausted nature craves the coolness and rest; we must be out in the popular glare and strife; all-seeing, all-knowing, seen and known of all. Hence, we have much reading and little study; much writing and little reflection; much action and little thought; much acquirement, little development; a vast diffusion of marketable capacity, a brisk circulating medium which makes the busy bustling present, but very little reliable resource for an unrevealed future.

Now, that such a condition of life can never form a permanent basis for the stupendous experiment of civil elevation, which has been indicated, is clear to all calm thought on this subject.

We want CHARACTER—the slow growth of earnest discipline, and deepest and holiest influences; we want *principle*, whose roots reach to the heart of creation, and whose branches ever stretch heavenward, higher and broader. The recently discovered treasure on our Pacific border, which has drawn brothers, husbands, and fathers, from home and plenty, to dare perils by sea, and dangers from disease and famine, was not the product of a season, the rapid result of some brilliant and startling chemical discovery;—there in the dark bosom of those ragged rocks, has gone on silently and unobserved, for ages, the process of refinement and consolidation; and now, with the steady lustre and determined weight of *genuine worth*, it comes forth to the world, to adorn and bless. The first permanent foothold gained by civilization in this country, was not beneath the smiling skies and on the flowery turf of its southern savannas—not in the pathway of easy success, and showy and dazzling adventure. Slowly, painfully, laboriously, *patiently*—the heart bared and the eye lifted to God—they climbed the icy ascent; knowing that for them was the *labor*, with God and for others the *result*. For us is the result, and for us in turn is the labor, the end of which we may not see, but the means for which are all around us. As well might we hope to *build* the centenarian forests that sheltered the Pilgrims, as to perpetuate by our superficial culture and external attainment the solid certainty, the unfailing reality, that lived in them.

Out of the flinty, uncompromising soil of Massachusetts, grew the parent trunk of the Banian tree of Freedom; out of that soil must still proceed the same influences, if that tree shall continue to thrive and spread. The same discipline of unyielding principle, the same conscientious use of *all* the means of progress, the same forgetfulness of self in the course of action and effort, the same sanctification of every wish and will by the felt presence of God and a sublime destiny—this is what we need, and where shall we look for it? To the pulpit? it can aid but not *do* the work. To the Sunday School? that also may be instrumental. To the many Scientific, Literary, and Benevolent movements of the day? these all have their place. To the Homes of our land? ah, me! they are not yet the nurseries of the beautiful and true, the profound and strong. To the SCHOOLS OF MASSACHUSETTS, the watching eye and asking heart turn pleadingly for the hope they need. Let *them* become what they should and may be, let the young be there taught to THINK and OBEY—let the Teachers aim to *form right habits of mind*, to give an upward direction to all the opening springs of being—let them unlock the portals of knowledge and arouse to self-action, rather than crowd the mind with many-colored trash, to be drawn out like the conjurer's ribbon, for the amusement of

gazing throngs; let this be done by one generation, and power shall be given to another to do yet more.

We, as Teachers, have little to do with results. We must not expect or desire greetings in the markets, and to be called of men Rabbi; we must not seek for the uppermost rooms at feasts, and for the chief seats in synagogues; sometimes, indeed, we may find our grudgingly bestowed remuneration too small for our needs; often we shall find our best efforts unappreciated or misunderstood; and he who enters the profession with dreams of self-aggrandizement, or visions of loose and graceful leisure, has not taken the first step in preparation for his work.

To toil for others, for another age, is the destiny of the Teacher always; is emphatically the destiny of the Massachusetts Teacher of to-day. To do a work which else must remain undone, the success of which is the salvation of a nation, the corner-stone of civil and religious Freedom, the guarantee of human progress, this is the work, which, like the advent of Christianity, and the colonization of this land, must be done with a single aim and eye, unostentatiously, earnestly, *patiently*; using ever the means which enlightened conviction approves, and leaving to Him, whose supervision must be ever borne in mind, what He alone can determine — *Results*.
A. S.

Cambridge.

MORAL INFLUENCE.

THERE is a depth of meaning in that phrase that extends above, beneath, around, — embraces all that we do as men, still more as teachers. It is the grand dominant tone that should control and modulate all the harmony of our results. No efforts can be healthy that do not recognize and regard it. None unavailing that are guided by it. Deep in the heart of the pupil let there be planted, nurtured, protected, the love of truth and of duty. By precept, indeed, but more by that resistless force which springs from our own unconscious example, not the example which we voluntarily present them for imitation, but the example which they copy in spite of us and themselves, let them be led to estimate action aright, motive aright, to put a right value upon attainments, to subordinate near and narrow relations to those which are remote and wide, using every appropriate means to elevate, strengthen, and purify the character. Physical, Intellectual, Moral health, must be the constant aim. We can neither separate them, nor misarrange the order of their importance without a tendency to distortion.

[We are indebted for the following to an elaborate and able article on the subject of Language, in the last number of the *Bibliotheca Sacra*. It is from the pen of Henry M. Goodwin. We recommend Mr. Goodwin's entire article to our readers, and would suggest the inquiry again, in reference to the sound opinions of the author, whether it would not be well for teachers to aim more at unexpressed thought, and less at unthought expression. We have taken the liberty to entitle this extract]

THOUGHT BEFORE EXPRESSION.

HITHERTO we have considered thought in its abstract character, as detached from the individual mind which originates it. But all thought is *personal*, i. e. is the product and property of an individual spirit. Its whole value is that it belongs to a subject, and is the expression or manifestation of the individual mind, just as language is, in a more outward degree, of thought itself. It has no absolute and independent existence or life apart from the life of the mind, any more than virtue or love or any other personal and spiritual attribute. It is true we often speak of thought as impersonal, or as detached from its personal ground, but here, as when we speak of volition, action, character, etc., we abstract or set off, in order to distinguish the effect from the cause, or the property from the subject, not as implying any actual separation. If this view be correct, or if it indicate a partial truth, for we admit that it does not embrace the whole truth on this subject, its application to language will be obvious. The personal life and character of the individual extends and passes into the thought, and through this into the language, so that this becomes linked to the former not only by organic and vital, but even also by *moral* laws. As man is not a mere bundle or aggregate of powers, but an organic whole, as no faculty exists or acts isolated or independent of the rest, but all are combined in the unity of the moral life; so this life includes within its sphere all the developments or outward actings of these powers. This is readily enough conceded in the case of bodily acts, which though outward and physical have yet a moral value attached to them. We simply assert the same in respect of language, which is a kind of bodily act of the mind. But this province of our subject is so fertile of reflection, and connects at so many points with what is most vital in the whole philosophy of man, that we must restrict ourselves to one or two inferences more immediate to our purpose.

It follows from the personality of thought, that all true language is a direct and spontaneous growth or development of the individual being. Its whole significance lies in this, that it is an integral part of the man himself; that it expresses not what he has, nor what he thinks simply, but what he *is*. This we say is the *true* idea and import of language, though we need not add

that as such it is seldom realized. It is a serious and significant fact, that language as used by the mass of mankind, is anything but a true growth and exponent of the individual man. We speak not here of any wilful or conscious insincerity; the very seriousness of the evil in question is that it is below consciousness, is so deeply rooted and grounded in the character as to become almost a part of human nature, and operates by a kind of necessity. The words of most men are separated from themselves by a double divorce; the first, between the thought and its expression, their language being conformed, not to the internal and individual law of the thought, i. e. vitally grown and wedded to it, but to some external conventional "style" or standard; the second, between the thought and the *being* of the individual (and here we deem that we touch the fundamental error), for thought, even when genuine, is too rarely an *original* and *vital* growth of the mind which holds it. It is a thing *acquired* and held in the memory as a possession, not evolved from within as a growth. It is seldom indeed assimilated to the mind by reflection, as all which is received into it must be before it can pass into knowledge. Knowledge comes thus to be merely the sum of what a man has, not the result and exponent of what he is. It is something detached from the true substance and being of the man, as truly so as if it were a coin in pocket instead of a thought in the mind. What wonder that language should so often be the powerless and lifeless thing it is, when thought itself is divorced from spirit and converted into mental lumber! Hence the false and pernicious maxims that lie at the root of all false culture; which speak of the learner's *acquiring* knowledge, or the writer's acquiring a style, as if either were a thing to be imported from without, and not rather produced or eduved from within.

This *organic unity* subsisting between thought and its expression on the one hand, and between thought and *spirit* (including the heart or whole moral life) on the other, is what we cannot insist upon too strongly, since upon it depends all true *effect* whether of character or genius, if not the reality of genius itself. Indeed, the difference between a man of genius and an ordinary man, we are persuaded, is more a moral than an intellectual difference, at least as these words are commonly understood. If we might indicate it in one word, it would be *integrity*, comprehending in this, sincerity and entireness; or since genius manifests itself chiefly in this department, we may call it *intellectual integrity*, integrity possessing and pervading the mind, thoughts and words, in distinction from moral integrity, or that which is applied and limited to moral actions. Two conditions belong to this power, or at least to every manifestation of it, viz. thought and its expression. Now whatever may be the differences of

these, since they must necessarily differ in power and value in different individuals, which differences constitute the *more or less* of genius, yet there is one element or quality common to all, which stamps every thought and word of genius, a sort of family likeness running through and marking all as of one family or kindred. This is sometimes called "originality," sometimes "vitality;" we call it here *integrity*. It is that which connects or links together in one vital whole the innermost power and being of the man with the outermost expression of it. A man possessing it, is not one thing in himself, another in his thoughts, and another in his words; but the stream of life and personality, so to speak, flows out through all in one unbroken current, just as we see it in childhood, which is the truest type and symbol of genius. Hence the spontaneousness which always characterizes this power. Hence, too, the originality or individuality of the man impresses itself upon his language. The language of a man of genius is a living growth, not borrowed from without, not isolated and detached from the living soul which utters it, but is an integral and organic part of the man himself. The same spirit which animates and informs the body, which looks out through the countenance, informs and dwells also in his words. Hence they are *living* words. The human soul is embodied and enshrined in them as truly as in any other part of the man. "The words that I speak unto you," said Christ, "they are *spirit*, and they are *life*." And this leads us to make one remark respecting *interpretation*. To interpret a writer's language, we speak of that which is worth interpreting, by the appliances of logical or grammatical rules, or any merely external system of hermeneutics, appears to us very much like the attempt to interpret a *smile* by the laws of physiology. It is not what a smile is physically, as a certain contraction of certain muscles, nor what it is generically, as an expression of mental pleasure; but what we wish specially to know is, what does *he*, the individual, here and now, *mean* by it? To know the full meaning of a smile, we must first know (constructively, at least) the individual character of which this is a symbol, and as such partakes of that character; next, the peculiar thought or emotion or spiritual current which gave rise to it and flows through it, whether complacent fondness or mirth or derision. In other words, we must look at it not from without but from within, by a profound sympathy with the spirit and mind of the individual, not with the eyes only, but with the heart. And this is as truly necessary in the case of words as of looks. No one truly comprehends his author, no one is fit to be an interpreter, who cannot look as far behind and below the letter as the heart is below the countenance: who is not so penetrated with the *spirit* of the writer, as to supersede in a measure the help of the words.

We cannot conclude this part of our subject concerning the relation of words to thoughts, without analyzing this relation a little further. It is not the whole truth to say that language is an expression of thought; it is also, in some sense, a *limitation* of thought, a compression of the infinite life and activity which belongs to mind within certain *terms* or limits. In language, certain thoughts stand forth from the mind, embodied in words. But these embodied thoughts do not express or exhaust all that is in the mind of the writer or speaker. No poet, we may believe, ever expressed a tithe of the poetry and beauty that was in him. Behind and below all that is written, is an infinite deep of thought, which cannot be embodied in words, which outreaches all possible combinations of language. Now this unuttered thought, so far from being of no account because not put into language, is, if we may be pardoned the paradox, the most essential part of language. It is that from which the latter grows, which *charges* it, so to speak, with its spiritual and vital energy. It is only through this vital or *electric* connection with what cannot be contained in words, that words themselves derive their almost magic might, that they become vehicles of power, of beauty or of terror—are spells to awaken and thrill the world, or but empty sounds, according to the spirit which employs them. All words are powerful according as they are symbolical or suggestive. Their value lies not so much in what they express as in what they indicate. Or, more strictly, the individual thought embodied and expressed in words, is a symbol, more or less suggestive, of what lies below and is unexpressed. The great secret of writing with effect, therefore, is to employ such words or symbols as are most suggestive and characteristic; which indicate, most truly and comprehensively, not only what is in them but what lies beyond them.

It would be interesting here to contrast the power of different writers in this respect; to look at what may be termed the comparative *depth* of their words. Some writers seem to be all surface in their language, to possess no silent and reserved stores of thought underneath the page, no soil to which what is given forth is attached, and from which it grows. Their sole labor seems to be to empty themselves in words. Their language is not so much the expression or growth, as the *eradication* of thought. They are not content to put forth an idea, but must pull it forth with all its roots (if by any means, in any rare interval of reflection, it has taken root in the mind) and lay bare all its hidden fibres, dis severed from their vital attachments in the soul, as if they feared there might be some secret shred of thought within, which the world should not discover! Hence their words are as powerless as they are shallow and “obvious.” Involving no thought in themselves, they demand no thought in the reader;

of course they cannot be *misunderstood*, for there is nothing below or behind them to understand.

With others, and these are invariably the men of most thought, and who have therefore most to express, words are used chiefly as external symbols, the summits, as it were, of what lies concealed and cannot be expressed. The "art" or excellence of such writers consists in *suppressing* rather than expressing the entire thought. This is especially true of that which involves strong emotion, which is uttered in the fewest words, but these the deepest and most intense. It is as if silence were the only fitting language, and the few words that escape were the involuntary outbreak of thoughts too great for control. More than this were a violence done to nature, an overstepping of the boundary between language and its mental interpretation, between what can be written or spoken, and what can only be *meditated*. The words of Milton and Shakspeare are mostly of this nature. They contain much—more, a great deal, than all their commentators have gotten out of them; but they suggest and indicate far more. They open recesses and mines of thought, deeper and richer than language can explore. They are transparent windows, through which we look down into an unknown and infinite deep, "the unknown depth of *silence*," as Carlyle calls it.

Every one who has studied Shakspeare, has been astonished at the wonderful depth of his characters. By a few significant actions and speeches seemingly the most casual, he lays open a whole internal world of character. We seem to know the beings thus casually presented to us, *personally*, all their past experience and history, not simply what they here say and do. What in actual life takes us years of intimacy to attain, is here accomplished by a few touches and incidents, we know not how. There seems an utter disproportion between the means employed and the result. The Oriental fable is for once realized, and the poet, by the utterance of a magic word, lets us into the inmost enchanted chambers of the heart. But it is the word of a master, which none other can pronounce. There are certain outward traits and demonstrations which *involve* the whole internal character, as the blossom involves the whole past growth, and all the individual parts of the plant which produces it. The poet, by seizing upon these, has put us in connection with all the secret principles and workings of which they are the result. Now just what these outward traits are to character, certain *words* are to the inner world of thought; and whoso has the insight and the skill to seize them, whether poet, or orator, or essayist, is the man of power.

The connection we have thus attempted to trace between thoughts and words, applies to what is strictly and distinctively

thought, i. e. a distinct mental act or conception ; for though all which is thought may not and must not be worded in language, yet what is thus worded must in a manner stand for and represent the rest, as a flower may be said to represent the entire plant. But there is a whole department or province in the soul, a deep and fertile province, which is not made up of thought, which therefore cannot be represented by words ; the province of *feeling*. Who has not experienced at times the utter inadequacy of words to measure and express what he felt. Who has not found a broad chasm, as it were, between his meaning and his words, which he wanted another language to bridge over ; for want of which, while his thought has found its way out in words, the feeling which was blended with it, and was its soul, remained unexpressed. We pity the man, we had almost said, who can tell all that he means ; whose soul is never visited by an inspiration which he cannot utter in words ; which all the powers of language, aided by tone, looks, action, every thing in nature and in man, can only suffice barely to indicate. It is to meet this want of a language to express what is below and greater than thought, that *music* exists. Music comes from a depth and reaches a depth in the soul where thought and feeling are one ; or rather, where feeling has not yet emerged into thought, but swells and heaves in its first chaotic ferment, and must express itself, if at all, in broad, interminable *surges* of sound. The feeling inspired and expressed by music, is of something *infinite*, without beginning or end, of which the sound is a sensible image or echo. Hence its appropriateness as a vehicle of worship. Its language is, "*more—more.*" Hence a strain of music never seems to *end* with the words, but only to become inaudible. Music is the inarticulate speech of the heart, which cannot be compressed into words, because it is infinite.

FAITH.

THE following sonnet, which Coleridge pronounced the finest in the English language, will, if any thing can in a faithless age, close the eye of sense for a moment, to the all-absorbing seen and present, and open that of faith, upon the less obtrusive unseen and future. The prose extract succeeding it, borrowed from another source, presents kindred thoughts, that may be dwelt upon with profit. Is not that element which they present so forcibly, too little active in teaching ? Indeed, can any change come upon the prevailing influences of the teacher, more

salutary, than to trust and be trusted more for remote and hidden good, for those refined and secret workings of the soul, which come slowly and coyly, but with a depth of meaning and power? which, gentle though they be at first, gradually pervade the whole being, moulding the character and controlling the action?

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet, 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! creation widened in man's view.
Who could have thought such darkness lay concealed,
Within thy beams, O Sun! or who could find,
Whilst fly, and leaf, and insect, stood revealed,
That to such countless orbs thou mad'st us blind?
Why do we then shun death with anxious strife?
If light can thus deceive, wherefore not life?

J. Blanco White.

"It is not known how difficult it is to believe in the midst of a crowd which does not believe. Here is a noble exercise of faith; here its grandeur appears. This faith in contested truths, when it is calm, patient, and modest, is one of the essential attributes of all those men who have been great in "the order of minds." What is it that gives so much sublimity, in our imaginations, to the great names of Galileo, Descartes and Bacon, unless it be their faith in the truths with which they had enriched their minds? A Newton reigns with majesty over the world of science, but he reigns without combat; his image is that of a sovereign, not of a hero. But we feel more than admiration for the great names I have mentioned; gratitude, mingled with tenderness and respect, is the only sentiment which can become us. Our soul thanks them for not having doubted, for having preserved their faith in the midst of universal dissent, and for having heroically dispensed with the adherence of their contemporaries.

"Shall I say it, even? Yes, but to our shame. Faith finds its use even in the facts of personal experience. Such is our mind, such, at least, is it become, that it distinguishes between external and internal experience, and, yielding without hesitation to the testimony of the senses, it costs it an effort to yield to the testimony of consciousness. It requires submission, and by consequence, a species of faith, to admit those primitive truths which it carries within it, which have no antecedents, which bring no other warrant but their own existence, which cannot be proved, but which are felt. Irresistible in their nature, still some require an effort in order to believe them. Have we not seen some such who have endeavored to draw their notions of justice from those of utility, so as to go back, by this circuit, to matter, and consequently to physical experience. It might

be said that it was painful to them to see the road to knowledge shortened before them, that they regretted the absence of that circuitous path which God wished to spare them; and it is this strange prejudice that obliges us, in some sort, to do violence to the nature of things, and exhibit, as an act of faith, what is only a manifestation of evidence. However this may be, faith, that is to say, in all possible spheres the *vision* of the *invisible*, and the *absent* brought *nigh*, is the energy of the soul, and the energy of life. We do not go too far in saying that it is the point of departure for all action; since to act is to quit the firm position of the present, and stretch the hand into the future. But this, at least, is certain, that faith is the source of every thing in the eyes of man, which bears a character of dignity and force. Vulgar souls wish to see, to touch, to grasp; others have the eye of faith, and they are great. It is always by having faith in others, in themselves, in duty, or in the Divinity, that men have done great things. Faith has been, in all time, the strength of the feeble and the salvation of the miserable. In great crises, in grand exigencies, the favorable chance has always been for him who hoped against hope. And the greatness of individuals or of nations may be measured precisely by the greatness of their faith.

"It was by faith that Leodinas, charged with three hundred men for the salvation of Greece, encountered eight hundred thousand Persians. His country had sent him to die at Thermopylæ. He died there. What he did was by no means reasonable, according to ordinary views. All the probabilities were against him; but in throwing into the balance the weight of his lofty soul, and three hundred heroic deaths, he did violence to fortune. His death, as one has happily said, was "well laid out." Greece, united by so great an example, pledged herself to be invincible. And the same spirit of faith, — faith, I mean, in her own power, — was the principle of all those actions in that famous Persian war which secured the independence of Greece.

"What was it that sustained amid the wastes of the ocean, that intrepid mortal, who has given us a new world? It was an ardent faith. His spirit convinced, had already touched America, had already trodden its shores, had there founded colonies and states, and conveyed, by a new road, shorter though indirect, the religion of Jesus Christ to the regions of the rising sun. He led his companions to a known land; he went home. Thus, from the moment that he received his conviction, with what patience have you seen him go from sovereign to sovereign, entreating them to accept a world! He pursued, during long years, his sublime mendicancy, pained by refusals, but never affected by contempt, bearing every thing, provided only that he should be furnished with the means of giving to some one that marvellous land which he had placed in the midst of the ocean. Amid the dangers of an adventurous navigation, amid the cries of a mutinous crew, seeing his death written in the angry eyes of his sailors, he keeps his faith, he lives by faith, and asks only three days, the last of which presents to him his conquest." — *Vinet*.

THE BIBLE AS A CLASSIC IN COMMON SCHOOLS.

THE Bible has always in theory at least occupied a high rank in the course of instruction in our New England schools. It is presumed that any attempt to remove this from our schools would meet with little favor from the descendants of the Puritans. We think, however, that while all would be very tenacious of the *place* which the Word of God occupies in a course of common school instruction, there is a very great indifference respecting the use that is made of it. We think that no book in use in our schools is really less operative than the Bible. And this remark is equally applicable to our colleges. It is, we admit, read in the daily devotional exercises in all our institutions of learning; in a few cases its principles may be enforced by familiar explanations, and in some schools there may be regular recitations required from its contents. But cases of this kind are few, or we have been unfortunate in our means of observation and information.

The reason of this neglect of the proper use of the Bible we conceive to arise in a great measure from fears on the part of teachers and committees of receiving the charge of sectarianism. The principles of religious freedom have taken such deep root in New England that there is danger of the true nature of religious freedom being misapprehended. Religious freedom we understand to consist, not so much in freedom from any religion whatever, as in the liberty of the individual to choose that form of religion in his opinion most consonant with the revealed will of God. The fears entertained that the free and faithful use of the Bible would be productive of sectarianism, are entirely groundless. There is, we suppose, just about as much sectarianism in the Bible as there is natural science, in Heat, Light and Electricity. There are different views on these subjects entertained by those whose opinions are entitled to great respect, but this does not exclude the study of Natural Philosophy and Chemistry from our schools. And why? Because the insignificance of the difference in theories is forgotten in the magnitude and importance of those great principles which all acknowledge to exist. We have our own peculiar sectarian views — we hold them honestly and firmly: but they constitute but a small part of our Christianity. We pity the man whose Christianity is bounded by his sectarianism. No man can be an efficient teacher whose soul cannot grasp great principles — who cannot see above all sects and all parties those eternal and immutable principles of truth and justice which form the basis of high and noble character. The Bible is the store-house of these principles, and to it should the teacher go as the great armory of the soul, that he

may clothe his own spirit and those of his pupils with panoply divine.

But there are claims which the Bible presents aside from its moral teachings. We regard the Bible as a *classic*, in the fullest and strongest sense of the term. Its poetry, its philosophy, its geography, its history, its archæology, whatever enters into the composition of a classic will not suffer in comparison with the most perfect productions of the Grecian mind. We have always been accustomed to set a high value upon a classical education — we yield to none in our admiration of the Greek and Roman classics, and some of our happiest hours are passed in endeavoring to appreciate their spirit and impart it to others. But Greece and Italy are not the only classic soils. Before Cadmus had set foot on Greece, or Romulus and Remus had visited the banks of the Tiber, while Lycurgus and Solon belonged to generations yet unborn, the great Hebrew law-giver had promulgated a code which has outlived the twelve tables of Greek and Roman wisdom, and still is placed at the head of our most enlightened courses of legal study. (See Hoffman's Course of Legal Study.) Before Homer lived, sublimer strains were struck from the harp the monarch minstrel swept, than were ever heard from the Grecian Rhapsodists. More than five hundred years before Pericles had consummated the greatness of the Athenian state, the Queen of Sheba had gazed on greater magnificence from Mount Zion than Aspasia ever beheld from the Acropolis. We are accustomed to praise the youth who has acquainted himself with the names and localities, and imbued his spirit with the associations of Olympus, Parnassus, Cithæron, and Hæmus. But do the names of Sinai, and Horeb, and Pisgah, and Carmel and Nebo, awaken no feelings of interest in the mind? What we contend for is not that the classics of Greece and Rome be studied less, but that our great Christian classic be studied more — not that we should forsake Greece and Italy, but that we should resort more frequently to Judea. And this we may do, whatever may be our views of the religion contained in the Bible. Here is ground that can be occupied by every grade of belief, from Thomas Paine to John Calvin, from Theodore Parker to Dr. Pusey. Take the Bible and call it a mythology if you please, still it must be admitted that it surpasses all other mythologies. Let infidelity do its worst, it cannot completely mar the divinity with which it is imbued. We maintain, therefore, that if all cannot use the Bible on Christian, they can at least on classic terms. But it is not quite time to forsake the Bible on Christian terms. The time is far distant, we hope, when it will be permitted to teach any other doctrine in our schools respecting the Bible, than that the Holy Scriptures of the Old and New Testament are the revealed will of God; that all Scripture is given by inspiration

of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. This we think may be assumed to be the sentiment of the New England mind. This being granted, we ask, cannot the Bible be made a more efficient instrument in the work of education than it has ever been? Let teachers become inspired, as it were, by its spirit — let them understand its history, its archæology, its geography, — let them feel its poetry, and more than all, let them understand its high-toned and heavenly morality, and then let these elements of power be infused into the youthful mind, to grow with its growth, and strengthen with its strength; let all this be done, and much less we think would be heard of that weak and senseless infidelity which is sometimes considered indicative of youthful corruption and degeneracy. The truth is, the Bible has not yet had a fair chance (if we may so say) at the minds of the young. It has been too generally presented under sectarian influence and its sublime teachings too often — perhaps we may say very generally — obscured by human formularies and technicalities. What we plead for is, that the young scholar may be led directly to the contemplation of the divine mind revealed in the Bible, as it is to the contemplation of Grecian and Roman genius as exhibited in Homer and Plato, in Cicero and Virgil.

Where can we find models of character at all to be compared with those presented in the Bible? We look in vain in classic writings for such types of character as are presented in Joseph and Moses, in Samuel and Solomon and Daniel. And not to speak of the great exemplar of human conduct, Jesus of Nazareth, where can we find a character of loftier heroism than the great apostle to the Gentiles? But the case is too plain to admit of argument. It is injustice alike to the inspired record and to those mighty spirits on whom the light of inspiration never shone. It may be said that the work for which we plead more properly belongs to the Sabbath school. We maintain that this work is not and cannot be done in the Sabbath school. The proper teachers cannot be found; the requisite means are not and will not (for years at least) be furnished. But why should we hesitate to do this work in our common week-day schools? We fear that the feeling is too prevalent that the sphere of the teacher's legitimate action is confined to Arithmetic, Geography, Grammar, Philosophy, &c. We have seen teachers who seem to feel that it is entirely a work of supererogation to do any thing for the moral welfare of their scholars. With this feeling we can have no fellowship — we can show it no quarter. Let no man or woman in this age educate an immortal mind on the same principles that the brute is broken and trained for the service of man. We utterly protest against this low and utilitarian view of education. We subscribe heartily to the sentiment of the

great Arnold, that the work of the teacher, no less than that of the parish minister is, the care of souls. It is a great work we admit, properly to furnish the mind with knowledge, but greater far to instil principles and to form character. The greater work includes the less ; the teacher who views his occupation as affecting the immortal interests of his pupils, will be still less liable to neglect whatever may concern their temporal welfare.

To conclude, we ask that the Bible may be studied as was Homer in the schools of ancient Greece. The Greece we so much admire in history — the Greece that could forsake its territory and expose it to the ravages of an invading foe, and yet come out of the conflict triumphant — the Greece of Pericles and Demosthenes and Plato, was in no small degree the offspring of the genius of Homer. “ Her breathing marbles, her solemn temples, her unrivalled eloquence, and her matchless verse, all point us to that transcendent genius who by the very splendor of its own effulgence woke the human intellect from the slumber of ages. It was Homer who gave laws to the artist ; it was Homer who inspired the poet ; it was Homer who thundered in the senate ; and more than all, it was Homer who was sung by the people ; and hence a nation was cast into the mould of one mighty mind, and the land of the Iliad became the region of taste, the birthplace of the arts.

If, then, so great results have flowed from this one effort of a single mind, what may we not expect from the combined efforts of several, at least his equals in power, over the human heart ? If that one genius, though groping in the thick darkness of absurd idolatry, wrought so glorious a transformation in the character of his countrymen, what may we not look for from the universal dissemination of those writings on whose authors was poured the full splendor of eternal truth ? If unassisted human nature, spell-bound by a childish mythology, has done so much, what may we not hope for from the supernatural efforts of pre-eminent genius which spoke as it was moved by the Holy Ghost ? ”

E. S.

LEARNING TO SING IN OLD TIMES.

“An anecdote related of a foreign singer of the olden time, presents a striking contrast between the *method* of past and present epochs in the art of teaching music. It is related of Porpora, a master in the Neapolitan school, that in teaching a pupil for whom he had a great friendship, he kept him six years practising diatonic and chromatic scales, ascending and descending the various intervals, and the different ornamental characters ; in the sixth year, and not till

then, some lessons in articulation, pronunciation and declamation were given. At the end of the time Porpora said to his pupil, who thought he was still in the elements of singing, "Go my son, you have nothing more to learn; you are the first singer of Italy and of the world." This singer was Caffarelli, the most celebrated singer of the eighteenth century, who made money by his art sufficient to enable him to buy a dukedom. The story points its own moral. How different is the idea that now exists! - Any one who possesses a tolerably good voice thinks he has bestowed quite sufficient time in acquiring his art if two or three years have been devoted to it; and the consequence is, we say it unhesitatingly, that we have not one who can claim to be a singer in the sense that Porpora addressed his patient and attentive pupil."

See here how superior the effect of scientific training to that of mere rote singing, even in a case where patient drilling is the principal thing. But further see that the whole training was to give the elements for expression, to be used under the guidance of innate musical taste, and not the complete forms of expression. In a certain sense even this drilling was not imitative merely, but the utterance of musical intervals, first distinctly conceived in the mind. Without the evidence of such capacity in his pupil, Porpora would probably have finished his musical education somewhat more speedily.

DRAWING, IN COMMON SCHOOLS.

AMONG the practical benefits of learning to draw, may be mentioned the facility with which it enables one to present clearly to the mind of another, by a simple sketch, a scene, building, plan of grounds, or form of costume, with more distinctness, and in less time than could be done by descriptive language. But a higher object than this is attained, in the habit it induces in the mind of forming precise ideas of outline. It trains the eye to judge accurately of size and proportion, and leads the pupil on, gradually to consider the changes of form which a body assumes as it is viewed under different aspects; thus introducing him imperceptibly to a necessary acquaintance with the mathematical laws of perspective. That the pupil's practice may have this effect, however, it must be directed by thought. The mere hasty attempt to produce a resemblance to a copy by successive alterations and amendments of an outline commenced without care, will not render one critical in judgment, nor decided and intelligent in action. To act with despatch, not knowing definitely what we mean to accomplish, with

a view to arrive at some good end by lucky experiment, may indeed be boldness, but it is the boldness of hazard, not the boldness of deliberate decision. The learner, therefore, must, so far as he is guided by his teacher and his text-book, be subjected to a course of habitual and close criticism, till he becomes willing and competent to institute a rigid self-criticism; till he has established in his own mind a standard by which he can try his own work, and discover the peculiar features of success or failure by which it is marked. He is then safe, at least from the danger of retrograde, while without such security he is in danger of deteriorating his taste, or, which is the same thing, of overestimating it, and thereby letting down his standard. The few gifted soon reach the point beyond which all is self-teaching, and rise above the trammels of guidance, be they helping or harmful; they are the artists. The many who may derive much good from the practical advantages of the art of drawing in its lower uses, and who may learn by study and analysis, and less successful effort of their own, to enter more intelligently into the higher merits of the former class, are more dependent upon the moulding influences of their teachers; and it is equally desirable for their own enjoyment, and for the credit of those whose works they presume to judge of and appreciate, that they be able at least to discriminate between what is meritorious in art and what is not; or rather, between the different degrees of merit; and to give, with some degree of justice, its meed of praise to each.

This exercise is recognized as one of the regular branches of study in the public schools of Boston, and we believe is becoming within a short time more extensively taught elsewhere. We believe that we speak the experience of others, as well as our own, when we say that the success in this branch has greatly exceeded our expectations. We have found it to produce habits of accuracy in other things than those to which it specifically aims; and to enlist the interest and zeal of the pupils much more extensively than we had anticipated. It furnishes another avenue to the peculiar tastes and capabilities of individuals, and in some cases has been a channel through which minds have manifested themselves more satisfactorily and agreeably than through any other branch of study. Such pupils, as is always the case where a proper subordination and relation of the faculties to each other is understood and regarded by the teacher, will invariably be encouraged to more effort in less admired pursuits, by their unwonted success in one that they can pursue with relish. We hope this exercise may be judiciously pursued by teachers generally, not because we wish or believe that all may become artists, but because great advantage may result from the cultivation of the talent that exists; which, without the experience of the past year, we must confess we should have greatly underrated.

ENTHUSIASM IN OUR PROFESSION.

"Some high or humble enterprise of good,
Contemplate till it shall possess thy mind,
Become thy study, pastime, rest, and food,
And kindle in thy soul a flame refined;
Pray Heaven for firmness thy whole soul to bind
To this thy purpose, — to begin, pursue,
With thoughts all fixed and feelings purely kind,
Strength to complete and with delight review,
And grace to give the praise where all is ever due."

Carlos Wilcox.

THESE beautiful lines are worthy of frequent and thoughtful perusal. Like the Psalm of Life, they "stir the heart like the sound of a trumpet," and awake the man, who, with folded arms, is listlessly gazing at the great drama of life, to a consciousness of the part that he himself is called to sustain, and the tremendous responsibilities which rest upon him. The truth that "the field is the world," and the kindred truth that "whatsoever a man soweth, he shall also reap," vividly impressed upon the soul, excite every power to vigorous action. Human life, in the light of eternity, becomes an awful, yet glorious reality.

It must, however, be acknowledged, that although the immortal nature of man gives dignity to the humblest offices, performed aright, — yet there are those, which, in themselves, are more noble and exalted than others. To the painter, the sculptor, the poet, is given a far greater work than to him who simply fashions a garment or tills the soil, on account of its powerful bearing upon the destinies of individuals and the progress of humanity. And the employment of the teacher, who may impart to others the rich treasures of knowledge, and direct the exercise and development of those wonderful powers which the Father of Spirits has bestowed upon the family of man, is one in which the highest created intelligences might engage with eagerness and delight.

But too often the teacher does not rightly estimate the importance of his work. Let him view it in every aspect, and dwell long upon its results, and he will scarcely again complain of monotonous duties, or sigh for more stirring scenes. It was a beautiful saying of the late Dr. Dwight, and true as beautiful, "He who makes a little child happier for half an hour, is a co-worker with God." To the teacher is committed the happiness of a multitude of children during many of the best hours of life, and by the judicious cultivation of their powers, he may indefinitely enlarge the capacity for present and future enjoyment.

He may give the plastic touch to the intellect. He may multiply himself in his pupils, and thus secure the only true earthly immortality. The happiness of families and the welfare of states,

is, to a great degree, in his hands. His pupils will go forth into the world, to mingle with all classes of men, bearing with them the principles of action, which they received from him, and the remembrance of his own living example. Their influence will be felt upon land and upon sea ; and if *theirs*, then *his* also. They will go where society is resolved to its original elements, and assist in laying a new foundation and rearing a new social fabric. If the word of God has been to him the rule of duty, there is reason to hope that they too will be governed by its precepts. If the promotion of God's glory and man's highest good has been regarded by him as the object of life, many whom he has instructed will follow in his steps, unwilling to live ignobly unto themselves.

But the teacher who would accomplish these results, must not be content to move languidly through the routine of his duties. *They can only be produced by a life of intense, holy earnestness — by a soul, thinking, feeling, and acting with all its might, in the fear and love of God.* Every opportunity of usefulness must be regarded as a call to action, and while it is diligently heeded, there may be in the heart and upon the lips the words of humble yet exulting joy — “A servant and friend of God, I seek for glory, honor, and immortality.”

A. A. H.

THE STUDY OF MAPS.

THE use of maps as a means of fixing in the mind a knowledge of the relative situation of places, and especially a knowledge of boundaries, is sometimes undervalued. All are not equally aided, in their recollection of localities, by the eye ; but with due attention a large majority are enabled thereby to remember the outlines of countries and states and the positions and bearings of prominent points. A large amount of topographical facts may, be thus acquired at an early age. Most children, when they have once embraced the idea of what maps are, become very much interested in the study of them ; the different forms are a guide to their thought, and as the eye contemplates the outline, it suggests here a city and there a river, and as they gradually learn how distance is represented, more minute facts are established in their minds.

They should, however, use only those that are well delineated, and that represent so small a portion of the earth's surface, that the lines of latitude and longitude are nearly or quite straight. Omitting entirely the study of mathematical geography as a

required lesson, they will learn with pleasure and rapidity many boundaries and names of rivers, mountains, capes, &c., at an age when their time cannot be available for more abstract pursuits.

The best method we know of for rapid recitation of boundaries, is to require the pupils to bring before the mind a country or state, and then to name the outline, beginning at the North West corner and proceeding round by the East to the point of departure (any other origin and order would of course answer as well,) as follows:—The teacher would name Virginia, for instance, and the pupil, or the class in concert, would commence by naming, first Pennsylvania, next Maryland, the Atlantic, North Carolina, Tennessee, Kentucky, Ohio. The teacher may then name another state, and the class can name the border states in the same way. The answers require but few words, and yet they involve the necessity of having the picture definitely before the mind. The pupil should not be allowed to omit or misarrange any part of the enclosure. The same idea may be carried to the recitation of states and countries in the order of their local arrangement. For instance, name the United States. Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas,—now start again; Iowa, Wisconsin, Michigan, Ohio, Indiana, Illinois, Missouri, Kentucky, Tennessee, Arkansas. Name the countries of South America in the order of their locality. New Grenada, Venezuela, English Guiana, Dutch Guiana, French Guiana, Brazil, Uruguay, Buenos Ayres, Patagonia, Chili, Bolivia, Peru, Ecuador—and without any sea coast—Paraguay. The countries of Europe and Asia are less easy to arrange; but there is no great difficulty in fixing upon an order. The object is to proceed according to the contiguity of countries. And indeed a class may be called to arrange the states and countries in different orders in accordance with a general direction of the teacher, and to give the bearing as he proceeds, the whole picture having been well fixed in the mind by a habit of thoughtfully contemplating the map in regard to what it represents. Among others we have made this arrangement of the countries of Europe. Passing by the British Isles, Norway, Sweden, Russia, Turkey, Greece, Italy, Spain, Portugal, France, Belgium, Holland, Denmark, Germany, Prussia, Austria, Switzerland. This done, it is quite apparent that a picture of the general local bearing of countries may be carried in the mind with a great degree of permanency; and further details are easily included within, and referred to, these general landmarks.

MEETING OF THE NORFOLK COUNTY TEACHERS' ASSOCIATION.

WE condense the following abstract of the doings at the interesting meeting of this Association in Dorchester, from the minutes kindly furnished us by the Secretary.

The meeting was called to order on Monday, May 28th, by the President, Levi Reed of Roxbury. Prayer by Rev. Mr. Pike of Dorchester. Records of last meeting read and approved. Financial report accepted. The several business committees were appointed.

The Association then listened to a lecture from Simon Barrows, Esq., of Dorchester. Subject—"What can be done at home, and what at school, to interest the scholar in his studies?" The lecturer commenced by quoting the advice of the author of *Waverley* on teaching. "As for what people like, care not—be interested and do well." In a good school, the pupils are interested; in a bad, not. Increase of mental power depends on mental training, and all on the degree of interest the pupil takes. The first inquiry should be,—Is the scholar interested? Fixing his position and eyes will not control his mind. Rewards and punishments may do much, but their necessity is removed when the scholar takes a real interest in his studies. The teacher should entirely control his school. Parents should not interfere. The speaker then stated what could be done at home and at school to create this interest on the part of the scholar.

First, at home. He must be taught to obey, to respect superiors, to appreciate the efforts made for him at school. He will then rarely lack interest. Few scholars are strictly obedient. Telling the child to do what he likes, is not sufficient test of obedience. To do his duty because it is right is the only real ground of merit. Never *pay* children for doing their duty. Regard the mind at first as a blank; give it a right tendency at the outset, while tender—we may mould it as a young plant. Our influences must be varied to suit circumstances. Contrast to his mind knowledge and ignorance, civilized with savage life. Talk to him of the early events in the lives of great men. Show him that much depends on himself. There must not be apathy at home. Much depends on the parents' standard. The child should be in his place punctually, should be furnished with the books required by the teacher.

Secondly, at school. The teacher must have a system, but it must change with circumstances. A teacher may succeed in one school and fail in another, from the want of skill in adapting his discipline and instruction to circumstances. He must pre-

serve order everywhere. He must make the school-room pleasant to the scholar ; be frank and affable ; familiar, yet with a dignity that the pupil shall respect. He should teach his pupil to respect superiors, be kind, gentle, and polite to schoolmates ; to restrain that disagreeable boldness so apparent in some schools. The scholar should be trusted. Teachers might leave their schools for an hour without a monitor, if they would accustom themselves to rely on their pupils' sense of right. Children cannot be trusted because they are not educated to it. They expect to be watched. Scholars should be taught to apply knowledge in practice ; should be kept constantly employed. The teacher should be accessible, ready to explain ; should distinguish between discouragement from fatigue, and inability. Finally, morality must be attended to ; the teacher must carefully keep profanity and obscenity from his pupils. The infant tendrils must receive proper direction while young and susceptible. There is a period when they become fixed, and we cannot change them.

Adjourned till 2 o'clock.

Afternoon session. The committee on nomination reported, for President, Levi Reed of Roxbury ; for Vice-Presidents, George Newcomb of Quincy, Seth Littlefield of Boston, Simon Barrows of Dorchester ; for Recording Secretary, Charles J. Capen of Dedham ; for Treasurer, Isaac Swan of Dorchester ; for Counsellors, Levi Dodge and Abner Alden of Roxbury, Charles Cummings of Quincy, and Daniel B. Wheeler of Milton ; who were all unanimously chosen. On motion of Mr. Kimball of Needham, the question, "Ought the business of teaching to be a distinct profession in the community ?" was taken up. Messrs. Newcomb, Barrows, and Hayden, took part in the discussion. At 3 o'clock voted to lay the subject on the table. Voted that all present be requested to take part in the discussion. Prof. Russell delivered a lecture on the subject of Elocution. There was a tendency among us to devote too much time to other studies. Arithmetic in New England is more valued than any other branch ; there being no part of the world where schools are more proficient in that branch. Reading should be considered of paramount importance, as being the foundation of all other branches. It is the embodying of sentiment ; is not limited to the mere culture of the voice ; implies a study of the thought. On humbler ground, it claims a liberal share of attention as the source through which the child gets most of his ideas. The Bible should be a class book in teaching reading. It is valuable for its ancient history and Geography. No book suffers more from bad reading. The lecturer considered Dr. Rush's theory the best, though somewhat deficient. To teach properly we must have the aid of principles and rules which are the result of study and investigation.

We should no more think of the principle of Elocution in reading than of the principles of Music in singing. We must feel the subject and be possessed of it or we cannot read so as to please the ear or satisfy the mind. A sentence should be practised until the sounds fall pleasantly upon the ear. In reading as in singing we wish to know why such a passage produced such an agreeable effect. It is only by reference to principles that we can ascertain the reason.

The lecturer then proceeded to treat of a few points which should be carefully studied in teaching elocution.

After a recess of ten minutes, on motion of Mr. Alden it was voted that Mr. Russell be requested to continue his remarks. Mr. R. then proceeded to illustrate by numerous examples the various styles of reading and the modes of employing the voice in elocution. Questions relating to the subject were proposed by Messrs. Reed of Roxbury, and Thayer of Boston, which were satisfactorily answered by the speaker.

After singing, the meeting adjourned to 8 o'clock, P. M.

At 8 o'clock the Association met at Richmond Hall to hear a lecture from the Rev. Dr. Sears, Secretary of the Board of Education, on the Cultivation of the Imagination. No mere abstract would do justice to this lecture.

Adjourned after singing "Old Hundred."

Tuesday morning. At 9 o'clock meeting opened with prayer by Rev. Dr. Sears. Votes of thanks to the different lecturers. The Association then listened to a lecture from Joshua Bates, Esq., of Boston, on "The requisites for success in teaching." The thanks of the Association voted to the lecturer. Adjourned.

Afternoon session. Met at 2 o'clock. On nomination by the committee appointed for that purpose, Gideon F. Thayer of Boston, Levi Reed of Roxbury, Chas. J. Capen of Dedham, Chas. Cummings of Quincy, and Christopher A. Greene of Milton, were unanimously chosen as delegates to the National Convention of Teachers to be held at Philadelphia, on Wednesday, August 22d.

The subject for discussion which had been laid on the table at a previous session, was called up and further discussed by Messrs. Reed, Alden, Newcomb, and Barrows, and again laid on the table.

On motion of Mr. Reed of Roxbury, voted that the thanks of the Association be presented to the people of this village for their kindness and hospitality.

Wm. B. Fowle, Esq., then delivered a lecture in the form of an allegory, subject, "An ideal state of perfection in teaching and government."

Voted, that the thanks of the Association be presented to the lecturer.

After singing Old Hundred, adjourned to meet in Quincy on the 26th and 27th of December next.

OF REPOSE.

(From the "Modern Painters," by a Graduate of Oxford)

As opposed to passion, changefulness, or laborious exertion, repose is the especial and separating characteristic of the eternal mind and power; it is the "I am" of the Creator opposed to the "I become" of all creatures; it is the reign alike of the Supreme knowledge which is incapable of surprise, the Supreme power which is incapable of labor, the Supreme volition which is incapable of change; it is the stillness of the beams of the eternal chambers laid upon the variable waters of ministering creatures; and as we saw before that the infinity which was a type of the Divine nature on the one hand, became yet more desirable on the other from its peculiar address to our prison hopes, and to the expectation of an unsatisfied and unaccomplished existence, so the types of this third attribute of the Deity might seem to have been rendered further attractive to mortal instinct, through the infliction upon a fallen creature of a curse necessitating a labor once unnatural and still most painful, so that the desire of rest planted in the heart is no sensual nor unworthy one, but a longing for renovation and for escape from a state whose very phase is mere preparation for another equally transitory, to one in which permanence shall have become possible through perception. Hence the great call of Christ to men, that call on which St. Augustine fixed essential expression of Christian hope, is accompanied by the promise of rest; and the death bequest of Christ to men is peace.

Repose, as it is expressed in material things, is either a simple appearance of permanence and quietness, as in the massy forms of a mountain or rock, accompanied by the lulling effect of all mighty sight and sound, which all feel and none define, (it would be less sacred if more explicable,) or else it is repose proper, the rest of things in which there is vitality or capability of motion actual or imagined; and with respect to these the expression of repose is greater in proportion to the amount and sublimity of the action which is not taking place, as well as to the intensity of the negation of it. But that which in lifeless things ennobles them by seeming to indicate life, ennobles higher creatures by indicating the exaltation of their earthly vitality into a Divine vitality; and raising the life of sense into the life of Faith — faith, whether we receive it in the sense of adherence to resolution, obedience to law, regardfulness of promise, in which from all time it has been the tool as the shield of the true being and life of man, or in the still higher sense of truthfulness in the presence, kindness, and word of God; in which form it has been exhibited under

the Christian dispensation. For whether in one or other form, whether the faithfulness of men whose path is chosen and portion fixed, in the following and receiving of that path and portion, as in the Thermopylæ camp; or the happier faithfulness of children in the good giving of their Father, and of subjects in the conduct of their king, as in the "Stand still and see the salvation of God" of the Red Sea shore, there is rest and peacefulness, the "standing still" in both, the quietness of action determined, of spirit unalarmed, of expectation unimpatient; beautiful, even when based only as of old on the self-command and self-possession, the persistent dignity or the uncalculating love of the creature,* but more beautiful yet when the test is one of humility instead of pride, and the trust no more in the resolution we have taken, but in the hand we hold.

Hence I think that there is no desire more intense or more exalted than that which exists in all rightly disciplined minds for the evidences of repose in external signs, and what I cautiously said respecting infinity, I say fearlessly respecting repose, that no work of art can be great without it, and that all art is great in proportion to the appearance of it. It is the most unfailing test of beauty, whether of matter or of motion, nothing can be ignoble that possesses it, nothing right which has it not, and in strict proportion to its appearance in the work is the majesty of mind to be inferred in the artificer. Without regard to other qualities, we may look to this for our evidence, and by the search of this alone we may be led to the rejection of all that is base, the accepting of all that is good and great, for the paths of wisdom are all peace. We shall see by this light three colossal images standing up side by side, looming in their great rest of spirituality above the whole world horizon, Phidias, Michael Angelo, and Dante; and then, separated from their great religious thrones only by less fulness and earnestness of Faith, Homer and Shakspeare; and from these we may go down step by step among the mighty men of every age, securely and certainly observant of diminished lustre in every appearance of restlessness and effort, until the last trace of true inspiration vanishes in the tottering affectations or the tortured insanities of modern times. There is no act, no pursuit, whatsoever, but its results may be classed by this test alone; everything of evil is betrayed and winnowed away by it, glitter and confusion and glare of color, inconsistency or absence of thought, forced ex-

* "The universal instinct of repose,
The longing for confirmed tranquillity
Inward and outward, humble, yet sublime.
The life where hope and memory are as one.
Earth quiet and unchanged; the human soul
Consistent in self rule; and heaven revealed
To meditation, in that quietness." — WORDSWORTH.

pression, evil choice of subject, over accumulation of materials, whether in painting or literature, the shallow and unreflecting nothingness of the English schools of art, the strained and disgusting horrors of the French, the distorted feverishness of the German: — pretence, over decoration, over division of parts in architecture, and again in music, in acting, in dancing, in whatsoever act, great or mean, there are yet degrees of greatness or meanness entirely dependent on this single quality of repose.

QUERE.

It is sometimes said that there is no sex in the mind, that circumstances make the only difference in the intellectual developments of men and women, and that, therefore, the course of study should be the same for both. Now, if a person should undertake to teach a certain amount of abstract mathematics to a class of ten, and a certain amount of grammar and rhetoric, including the committing to memory of a given number of pages of Milton, to another class of the same number, the whole twenty to be half males and half females, and taken promiscuously, but with the privilege of separating the sexes and assigning the subjects or not, the results to be tested by a close scrutiny into the principles involved, would he separate the sexes or not? and if so, to which would he assign the mathematics?

PRACTICAL ILLUSTRATION. — A gentleman, not long since, took up an apple to show a niece, sixteen years of age, who had studied Geography for several years, something about the shape and motion of the earth. She looked at him a few minutes, and said with much earnestness, "Why, uncle, you don't really mean to say that the earth turns round—do you?" He replied, "But did you not learn that several years ago?" "Yes, sir," she replied, "I *learned* it, but I never *knew* it before." Now it is obvious, that this young lady had been laboring several years on the subject of Geography, and groping in almost total darkness, because some kind friend did not show her, at the outset, by some familiar illustration, that the earth really turned round. — *Annals of Education*.